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### *The Duty of Christian Missions to the Upper Classes of China.*

BY REV. GILBERT REID, M.A.

[Continued from page 364.]

#### QUESTION II.—WHAT IS THE NATURE OF THE DUTY?

**T**HE existence of a duty being established, it is incumbent to consider the nature of such a duty.

Certain principles that can be deduced from Bible history are applicable to the work in China. In this history it is noticeable that the Old Testament gives special prominence to kings and princes, judges and rulers, while the New Testament unfolds especially the progress of the church among the common people. To this general phase of the New Testament, however, there are several striking divergencies. It is related that one time, when certain Pharisees and high priests sent some small officers to seize Christ, these men failed to execute their mission, being led to admiration and belief by the matchless words of Christ. Surprised by such a result, some of the Pharisees, as if to crush forever the popular craze, boastfully asked, "Have any of the rulers or of the Pharisees believed on him?" How little did these men know that the patient beneficent life of Christ had produced its effects even within their own ranks,—that "among the chief rulers many believed on him, only because of the Pharisees they did not confess him." Striking, indeed, was the fact that the first persons to come boldly forward and honor the burial of Christ were two members of the Jewish Sanhedrin—Joseph, an honorable counsellor, and Nicodemus, a secret inquirer! It was a certain small official, a tax-gatherer of the Roman Empire, who was called by Christ immediately from the toll-booth, and became afterwards one of the twelve Apostles. One of the first converts of the Apostolic Church was a treasurer of the

heathen Queen of Ethiopia, who, according to tradition, was instrumental in establishing the first Christian Church in that land. So, also, one of the first converts in the city of Athens was Dionysius, a judge of the court of the Areopagus, who, according to tradition, became the first Bishop of that city. The Apostle Paul, while a prisoner at Rome, gained a hearing and influence in the imperial palace, and certain of Cæsar's household believed on Christ. Two functionaries living at Capernaum, the one a centurion and the other a nobleman, were led by the healing skill of Christ to become firm believers. The relation of John the Baptist with Herod, of Christ with Pilate, and of Paul with Felix and Agrippa, shows the friendly desire of these officials, though overpowered by the rage and opposition of others.

While the Bible seldom seems to direct special attention to the conversion of persons high in rank or authority, except in the theocratic Government of Israel, yet contact with such a class always existed, and a beneficent influence was always sought. It is of such relationship that some of the most romantic incidents of the Bible consist. Joseph rising in the Egyptian Kingdom to the most dignified position next unto the Throne; Moses, versed in all the wisdom of the Egyptians, becoming a sagacious revolutionist in a tyrannical kingdom, the human founder of the only theocratic Government that has ever existed, and one of the most profound legislators that history has recorded; Daniel, instructed in the language and arts of the Chaldeans, appointed first by the royal favor of Nebuchadnezzar and Belshazzar to be ruler over the whole Province of Babylon, then under Darius the Mede elevated still higher to supreme head of the pashas, and, finally, in the succeeding Persian Dynasty of Cyrus the Great, by a retention of his previous power being probably instrumental in the issue of the royal edict that commanded the restoration of the exiled Hebrews to their native land; Esther and Mordecai in the reign of Xerxes, securing by their admirable dexterity as well as by providential interposition the most honorable of positions, the one that of queen, and the other that of chief minister; Ezra, by the esteem of Artaxerxes, chosen civil ruler of the Jewish Province, and securing special privileges for his unfortunate race; and, later on in the same reign, Nehemiah gaining first as royal cup-bearer the friendship of the heathen monarch, then generously commissioned to rebuild the city of Jerusalem, and finally superseding Ezra in its official management;—these are prominent incidents from the history of the chosen people in their intercourse with the heathen monarchies of Egypt and Babylon, Media and Persia.



From the lessons of Scripture, as well as from a consideration of the needs and conditions of China itself, the nature of the duty to the upper classes may be easily specified. The specifications are three.

The first specification is the conversion of souls. It was John Angell James who used to say, "I pray every night of my life for the conversion of a Chinese Mandarin." Would that from every Christian in China, both native and foreign, there might be an imitation of this example, and to the power of such a combined supplication there should be added the other power of earnest effort! It matters not that the task is difficult, so long as Heaven's love is love for all, and Heaven's order is to pray and work for all. That the higher class as a class is less accessible to religious motives is true, and yet individual exceptions now and then appear, demanding careful and considerate attention. The aged official, weary of the vanity of past ambitions and petty jealousies; the young expectant of office, meeting rebuffs and disappointment; the country gentleman and scholar, privately examining the teachings of the West, these are the first to beckon to us from the compact ranks of proud, unprincipled selfishness. The object is to reach a class that can affect the nation, but the method here, even more than elsewhere, is individual effort.

The difficulties of a Mandarin accepting Christianity are not only due to the natural prejudices of the class as a class, but also to the supposed restriction of Imperial rule. For a man to be an official it is the law of the land to worship at the temples. Christianity, however, has already an advantage secured, not only from the toleration clauses of the treaties with Christian nations, but also by special edicts of the Throne. While no reference is made to the official or other class, yet since the Chinese as such are allowed to forego observance of long-standing customs because of the requirements of Christianity, so it would seem that such liberty could be granted to officials. While it is true that one should be willing to relinquish official or other position, if incompatible with Christian principles, yet a question remains as yet unbroached, whether a Christian in the sight of the law—to say nothing of the incidental evils of public life—can be a civil official or not. Military officials are exempt from such thralldom, and we may hope that as in every land certain laws become a dead letter owing to the overruling of higher laws, so in China official position may be offered not only to rich and poor, but also to any religion whose aim is to teach virtue. In fact, at present the conversion of one Chinese mandarin, who desires to remain a mandarin, would raise issues that the

Emperor and Boards of Peking would be obliged to take cognizance of, and which would effect every one of the eighteen provinces.

Perhaps, likewise, the one great reason for disapproval of Christian work among the higher classes of China, whether in office or not, is a failure to trust that Higher Power, supreme over all. When William Carey proposed work among the heathen, a senior divine replied, "When God pleases to convert the heathen, He will do it without your aid or mine." If, perchance, this be the spirit of much of the opposition to work among the upper classes, no better answer can be given than the two points of Carey's first missionary sermon: "Expect great things from God; attempt great things for God."

A second specification is the advancement of truth and knowledge. Good Isaac Watts was wont to sing:

' Seize upon truth where'er 'tis found,  
Among your friends, among your foes,  
On Christian or on heathen ground,  
The flower's divine where'er it grows;  
Neglect the prickles, and assume the rose."

In such a spirit should the missionary prosecute his work. One truth may be more vital and supreme than another, and one truth may be more adaptable than another. Knowledge that is spiritual may be higher than scientific or ethical knowledge, and yet the latter may unlock human hearts—be the schoolmaster to lead to Christ. The missionary in his own mind should ever hold in logical proportion all truths and value aright all knowledge; and yet in contact with his fellow-man there may be a temporary uplifting of the subordinate and emphasis of the auxiliary. If China by Imperial authority is to introduce Western science into all the provincial examinations, the missionary for the sake of higher truth should pre-occupy the ground and forestall still greater events. Indifference or tardiness is not the policy for even conservative China. Like the parable of the wise virgins, our lamps should be trimmed and burning. Being ready is never premature. David Livingstone in resisting the attacks of his critics, said, "The conversion of a few, however valuable their souls may be, cannot be put into the scale against the knowledge of the truth spread over the whole country. In this I do and will exult."

To spread truth in China, whom should we more reasonably seek than the most influential men of literary ability, versed in a pure native style and able to command respect for whatever cause they advocate? Rev. Timothy Richard, in pleading for high educational work in all the centres China, says: "We should meet the awakening thirst of the Chinese for Western knowledge, and keep before

them the true relation of Christianity to all knowledge." And again: "Officials and scholars are, many of them, even eager to get instruction. Having known personally the chief rulers of eleven of the provinces, I can testify that all of these, without exception, desire more Western knowledge, and the repeated Imperial edicts leave no doubt as to the views of the Peking cabinet on the subject." The spirit of the China of to-day is aptly summed up in the words of Confucius, "Be zealous for the old and know the new, so will you be a teacher." We need no longer to pitch our tents or rest on our arms. The day of truth, and so of evangelization, is dawning in China. The call to the missionary is to arise for a stupendous conflict, whose termination in China will likewise see a glory-encircling earth.

The third specification is that of utilising the dominating influence exerted on the masses by the official class. This is an advantage more conspicuous at present than any other. Being an advantage, there is an obligation to secure it. Securing it, there may not necessarily be an immediate conversion of the upper classes, but it may be auxiliary to the conversion of the masses and the peace and security of the Church. This has been a noticeable characteristic of the mission-work in Japan, where many prominent men, though unbaptized in the faith of the Church, yet recognize the exalted character of the Christian religion, and even plead for its embodiment in the national life as the surest means of national prosperity. Likewise in the little kingdom of Siam, the king, while still the head of Buddhism, has by money, protection and many acts of kindness largely freed the Church from restrictions and violence. It is a custom of a successful missionary in that land on arriving at a city, first to call on the local official, not so much for the official's sake as for the impression that is produced on the people by raising himself in their respect, attaching importance and legality to his mission, and by allaying all fears and suspicions. In the history of the Roman Catholic Church in China during its glorious prosperity in the previous dynasty and the early part of the present, we have furnished a striking illustration of the value of the patronage of the exalted, and how her peace and power might have remained, if it had not been for a foreign papal domination, interfering in the edicts of the Emperor and the customs of the nation. When the Rev. Dr. Nevius first went to the city of Hang-chow, he found that the distrust and suspicion of the people were so great that he could not carry on his work to advantage, without acquiring a character and position which could only be gained by public official recognition. He therefore called on all the officials, from the Governor down to the Magistrate, and received also return calls, all being followed



by the most happy results. When the Rev. Griffith John some twenty years ago desired to secure property in the important city of Wuchang, he first called on the Viceroy to gain the proper permission, and thereby, in the collision that ensued with the gentry, succeeded in carrying out his purpose to a satisfactory conclusion. More valuable than all in the good that has resulted were the efforts of two men of missionary standing, Drs. Williams and Martin, who at an opportune time in 1858 succeeded in the incorporation in the American Treaty of the Toleration Clause, a clause which was also in substance incorporated subsequently in the British Treaty.

While seeking by individual effort for individual conversions, whether of the rich or poor, high or low, there yet are influences that may be put in operation that in due time will affect the public sentiment of the whole empire. While it is true that the early Christian Church did not first begin with the highest, yet as soon as the converts became too many to be ignored, then the new phase appeared of Christianity being adopted by the ruler, and then by the nation as a whole. In the mediæval period, Dr. Maclear, in his "Apostles of Mediæval Europe," rightly declares that "with an almost monotonous uniformity, in Ireland and England, in Southern and in Northern Germany, among the Slavonic no less than the Scandinavian nations, the conversion of the people followed that of the king or chief." The nationalistic and individualistic methods intermingle and interact. In illustrating still further the distinction, we add the statement of Dr. Thomas Smith, formerly a missionary in Bengal. He says: "The nationalistic method of operations was characteristic of the Romanist ecclesiastics and missionaries; the individualistic, of the British and Irish or Scotch. Perhaps it might be necessary that the two methods should be prosecuted simultaneously; and it may be that in order to effect this the Romish missionaries were in the providence of God brought into Britain." May it not also be, we are now inclined to ask, that providence, by the light of past history, may now be teaching us that the Protestant Church can best prosecute missionary work, not only by mingling among the common people and seeking for individual conversions, but by influencing the men of power, and so converting the nation? Whatever the preliminary steps, the conversion to Christianity of the rulers has always preceeded, not followed, the conversion of the nation. If this is inevitable, why should attention to the "higher powers," to the respectable and educated classes, be eliminated from thought and from plan, from prayer, ambition and effort? In gaining the influential, you gain not only them, but with them the nation.

## *The One-Wine Theory.*

BY PROF. W. B. BONNELL.

IT has been said that anything can be proved by the Bible. This is true only when fallacious arguments are accepted as proofs, and patent perversions of the Word are allowed to go unquestioned.

In the July number of the *Recorder* appears an article by the Rev. C. Hartwell, in which what he calls "the one-wine theory" is thrown into antagonism with the Bible, and an attempt is made to prove that there were "two wines" in existence and use among the Jews in New Testament times.

It is further assumed that one of these wines was a strong, fermented, alcoholic liquor, the use of which was invariably and necessarily unlawful and sinful; and that the other was a weak, unfermented, non-alcoholic beverage, which might always be used with impunity.

After a careful review of Mr. Hartwell's paper, and a study of the passages cited by him in proof of his "most extraordinary" position; after a thorough examination, moreover, of the passages in the New Testament which bear upon the wine question; and a prayerful reading the epistles to Timothy, especially 1 Timothy, 4th chapter, (which the reader is now asked to recall); I am constrained to enter this protest against what must be considered a most unwarrantable and dangerous handling of God's word.

Admitting that the drink-offering prescribed by the law of Moses in Exodus xxix. 40, and Numbers xxviii. 7, always accompanied the meat-offering, it does *not follow* that the first "formed a part of the support of the priests during the weeks in which they were officiating at the altar" (italics mine). There is nothing in Lev. ii. to prove that it did, nor is the proof to be found in any of the passages cited. The identity of the terms used for wine and strong drink in all of them is a sufficient refutation in itself of the statement (in question form) that the liquors were of different kinds and character; and, moreover, there is no "incompatibility in the requirements."

For, first, it is certainly a violation of all rules of interpretation to translate *yayin* and *shaker* as *fermented wine* and *alcoholic strong drink* in one place and then *unfermented wine* (?) and *unintoxicating liquor* in another. The contradiction exists only in the "theory" (sic) of the modern Nazarites. The Bible readings are plain enough, and instead of calling on those who "receive the word" "to give a satisfactory explanation of the difficulty," Mr. Hartwell should take

upon himself the burden of proving by facts the newly invented hypothesis that there were in use among the Jews two kinds of wine and strong drink *called by the same name!*

We may offer, however, as a valid explanation of the imaginary difficulty, that the priests were forbidden to drink wine and strong drink *only* when they were going into the *inner court* of the tabernacle (compare Lev. x. 9, Ezekiel xliv. 21). At other times, that is, when not engaged in their sacred offices; and in another place, that is, as rightly said by Mr. Hartwell, "within the sacred precinct *around* the tabernacle," they were allowed to partake of the drink offering (compare, as analogous, Numbers vi. 3, 20.)

What has been written in rebuttal of the first point may be applied with equal force to the remaining ones, all of which are based upon passages of Scripture (some of them figurative in meaning, and having no force as arguments) interpreted, not by the Bible itself, but according to the views and prejudices of the nineteenth century ascetics. We may pass by these objections to the common-sense consensus of scriptures, though they do involve strangely contradictory renderings of the same Hebrew words, and proceed to the examination of what is said, more pertinently, concerning the wines of New Testament times.

The Greek *οἶνος*, uniformly translated "wine," occurs in the following passages: Matt i. 17; Mark ii. 22; Luke i. 15; v. 37, 38; vii. 33; x. 34; John ii. 3, 9, 10; iv. 46; Romans xiv. 21; Eph. v. 18; 1 Tim. iii. 8; v. 23; Titus ii. 3, etc. According to Robinson (Greek and Eng. Lexicon N. T.) it is the septuagint translation of the Hebrew word used in Gen. ix. 21, 24 (the name of the wine which intoxicated Noah); Gen. xiv. 18; xix. 32; Lev. x. 9; Num. v. 3; Judges xiii. 4, 7, and others. To say that the word has different meanings in their various passages is simply unwarranted cavilling. The plain word of God, interpreted in harmony with itself and supported by the facts of history and observation, gives abundant reason for concluding that surely those "are mistaken who believe in the existence of a non-alcoholic wine in New Testament times."

In reference to our Lord's first miracle, a good answer to Mr. Hartwell's question is found in French's Notes on the Miracles, p. 91, where that learned and distinguished author says, "He who does every year prepare the wine in the grape, causing it to drink up and expand with the moisture of earth and heaven, to take this up into itself and transmute it into its own nobler juices, did now gather together all those his slower processes into the act of a single moment, and accomplish in an instant what ordinarily he does not accomplish but in many months."



In fewer words, God in Christ Jesus, the author of the laws of chemical affinity, by which fermentation invariably proceeds in natural juices unless artificially hindered by man, did, at the marriage feast in Cana, produce a perfect alcoholic wine by a single creative act, and thus "manifested forth his glory."

To discredit the latter declaration is to disbelieve the first—to disbelieve the first is to be an atheist.

Prof. French says further, "Many interpreters have been anxious to rescue the original word, which we have given by 'well-drunk,' from involving aught of excess, . . . with all the difficulties of Christ's being present at such an abuse of God's gifts, and, stranger still, of ministering by his divine power to a yet further excess. But there is no need of such anxious dealing with the word, (*i.e.*, there is no record of excess) . . . Of a piece with this is their miserable objection who find the miracle incredible, since if the Lord did minister to an excess already commenced, yet by the creation of 'so large and perilous a quantity of wine' (for the quantity was enormous) he would have put temptation in man's way—as though the secret of temperance lay in the scanty supply, and not in the strong self-restraint! In like manner every gift of God, every large abundance of the vineyard, might be said with equal truth to be a temptation, and so in some sort it is, (compare Luke xii. 16) a proving of men's temperance and moderation in the midst of abundance. But man is to be perfected, not by being kept out of temptation but rather by being victorious in temptation. And (as) for this large giving, it was only that which we should look for. He, a King, gave as a King."

To this long but beautifully apt quotation, I will only add that the reasoning employed by the modern "temperance" advocate, (falsely so-called) would, if carried to its logical (rather illogical) extent, remove God from the universe and banish religious man to the cloister.

But who, let us ask, is to decide in what passages the word *οἶνος* is to be translated "alcoholic wine," and in what rendered "unfermented juice of the grape," or "non-alcoholic wine?" To show the absurdity and unfairness of such a duplex system of interpretation, let us apply the newly invented readings to a few of the passages indicated above. Matt. xi. 19, "The Son of Man came eating and drinking [what?], and they say, Behold a man gluttonous and a *bibber of unfermented wine* (*οἶνονόρως*). What reproach is implied in the italicized word? Eph. v. 18, "And be not filled with *non-alcoholic wine* (*οἶνος*) wherein is excess; but be filled with the spirit." Why not the first? 1. Tim. iii. 2, 3, "A bishop then

must be blameless, . . . not given to *non-alcoholic wine* (*οἶνος*) etc." 1. Tim. v. 23, "Drink no longer water, but use a little *unfermented wine* (*οἶνος*) for thy stomach's sake and for thine often infirmities." Acts ii. 13, "Others mocking said, These men are full of new *unfermented wine* (*οἶνος*). Acts ii. 15, For these are not drunken as ye suppose [with unfermented wine?], seeing it is but the third hour of the day." How ridiculous! how well-nigh sacrilegious; to take such liberties with the language of the Bible! And does not the same objection hold in the case of the first miracle as described by John? Our good friends must know that "reverent minds" *not* "blinded by ignorance and prejudice," do believe in the Bible record as it stands—as it has stood for nearly eighteen hundred years, without question or cavil.

To modify the language of the writer now being criticized, "Notwithstanding the ingenious guesses (of the modern two-wine theory), the plain sense of the narrative is that all the water in the six jars was turned into wine (good wine, the best, purest, most unadulterated alcoholic wine!)"

As for "defending the character of Christ from apparent inconsistencies, or that of Jehovah from incompatibility in commands"—no, my brother,

"God is his own interpreter,  
And He will make it plain."

We will, in the meantime, however, pray that the Father will sanctify his *Word* which is *Truth*, and save us from the intemperance and intolerance of those who seem to regard alcohol as a creature of the devil and an unmitigated curse. As fellow-missionaries in a heathen land, we should take special care lest our peculiar, advanced (?) views obscure and hinder the work of the gospel in human hearts—for it is that and that alone which sets us free.

In conclusion, let me say that, while avowing my firm conviction that the wine of the Bible was the fermented juice of the grape, (not, however, necessarily *strong* as Mr. Hartwell would have us believe, since the best and purest wine contains only a small percentage of alcohol), nevertheless, in compliance with the Paul-Christian principle of self-denial for the sake of *weak* brethren and in loyalty to the rule of my sect, I am virtually an abstainer from intoxicating beverages. At the same time I hold that since our Lord made and used wine, "it can never be immoral in itself for Christians to drink wine in moderation." "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

## *Christian Missions in Japan.*

BY REV. TIMOTHY RICHARDS.

**H**AVING lately paid a visit to Japan and been very much interested in the intense activity of the work there, it has occurred to me that if I record some of the observations and impressions made there, it may be of interest to others who have not the opportunity of seeing the work for themselves.

I shall first say something about some characteristics of the work, then something about the chief branches of mission work, which will be followed by an account of influences other than Protestant, then the results as tabulated in statistics, present prospects, and some lessons. Last of all I shall add a few addresses which may be useful.

To begin then with some characteristics. No one can visit any of the chief centres of missionary work, whether at Tokio, Kioto, Osaka, Kobe, or Nagasaki without being very much struck with the immense amount of educational work that is being done. Almost all the missionaries, men and women, are engaged in teaching boys' schools or girls' schools, or in training women for Christian work or young men for the ministry.

One is surprised to find the Japanese so strict about passports. Missionaries cannot reside in the interior unless they engage themselves in the service of the Japanese. As the Japanese, both in private and in government schools, are very anxious to learn English, the missionaries engage themselves to teach English so many hours a week in the interior. The rest of their time they are at liberty to prosecute mission work in the country as they please. The schools are very large compared with what we have generally in China, though not larger than Indian schools. The most important of them range from one hundred to five hundred pupils. The curriculum is not a farce on education as in some places in China, nor is it a mere repetition of our school systems at home, but the leading mission schools are now making a move with the Government. The Government possesses a curriculum for its schools—elementary, middle, and higher,—not inferior to any in Europe or America. It is the aim of the leading mission schools to give all that the Government teaches, and Christianity besides. Few of them now can afford to teach elementary schools; they aim to have the boys' and girls' schools on a par with the Government higher middle-class schools, which prepare a large number of men and women for the chief duties of life, as well as fit them for the highest training in



the university. One mission, indeed, aspires to make its present high class institution into an university. Large schools, of course, require a large staff of Japanese teachers—double or treble that of foreign teachers. Their salaries are higher than that of Chinese teachers, varying from 15 to 40 dollars per month for men, whilst about half that is paid to women who teach. Though the salaries are high, their school fees, which range from thirty cents for girls per month to one dollar or more for men per month, enable them to defray such expenses without drawing on the parent Society much more than for missionary salaries, rents of buildings, and libraries. In Bible Society and Tract Society work, especially that of the National Bible Society of Scotland and Tract Society of London, which are under the same agency, most of the work is done through Japanese instead of European colporteurs, employing as many as 50 or 60 sometimes. The American Bible Society engages over a hundred colporteurs. On the whole they find the work done as efficiently and much more economically than by the employment of foreigners. The work of the schools is singularly confined to one class almost entirely, viz., the Samurai class. This I had associated in my mind with the military class, but I find that they perhaps more nearly resemble the literati of China than any other class. They used to assist the old Daimios in their castles equally with pen and sword. They are the thinkers of the nation. They are the reformers of the present time. They are conscious of their hereditary powers. In counsel they will lead. The Government is borne along by the tide of their enlightenment and enthusiasm. The missionaries find themselves also borne off their feet almost by them threatening, by their strong patriotic love of union, on the one hand to recast the two strongest missions in Japan—Presbyterian bodies and Congregationalists—which number two-thirds of all the Protestant Christians, into a new mould, and stamp the whole as the Church of Christ in Japan; and threatening on the other hand to leave those missions, who love forms of government and certain darling practices more than the fruits of the Spirit, to play out their little games while they gird themselves for what they consider more serious work. Once they are converted and taught in the principles of Christianity they go forth with fearless independence to form Young Men's Christian Associations, have a series of preachings, make converts, and build churches. This enables them to go on the principle of self-support. Some very interesting examples may be witnessed in Osaka, Kioto and Tokio, not only in making many converts but also in building fine churches—the best Protestant ones I have seen in Japan—and in getting amongst their members some of the most eminent men in

the cities, as lawyers, bankers, students, etc. It was the independence and energy of one of these men that conceived the plan of establishing a school which, *with* religious education, would turn out for the service of the government a better class of men than they could turn out *without* religious education. He and two others formed themselves into a committee for this purpose; he appealed to the American Board for missionaries to teach so many hours in that school daily; the Board granted his request. Now nine missionary houses, a large church building, a fine college, besides dormitories, etc., where five hundred young men and about two hundred young women are taught, have been *legally* held by these Japanese Christians for many years, as missionaries to this day have no right to hold property in the interior. That mission, mainly through that institution and others carried on largely on a similar basis, rejoices now in six thousand converts—a third of all Protestants in Japan. That is the American Board Mission, with its head-quarters at Kioto.

I did not see any street chapel preaching in the whole of Japan. Medical work takes a far less prominent position in mission work in Japan than in China.

The evangelistic work is largely carried on by what they call union preachings in some places. A theatre is engaged in a town, advertisements are put out, and the Christian leaders of every denomination are invited to attend and take a share in the preaching. The meeting may last two or three hours in the evening and be addressed by half-a-dozen or more speakers. I have been told that even the Greek Church sometimes joins in these united preachings.

So much about some of the *characteristics* of mission work in Japan. Now about methods or branches of missionary work.

1.—The Educational. There are a few night schools, but the bulk are day schools and boarding schools. The fees for the best boys' schools are from \$1 to \$1.50 per month.

From one to three dollars are paid as entrance fees. When fees include board, from \$2.50 to \$3.50 are paid per month. This keeps the missionaries free from having to provide anything from the funds of the Society to board or pay for the many Japanese teachers employed.

As there is a manifest tendency in all missions to be up with the government in education, I give the Government curriculum for higher middle-class schools of which there are to be five in the Empire, which will cost from forty-five thousand to ninety thousand dollars each, the central Government paying one half the expense and the local taxes meeting the other half.

The Preparatory course, extending over 3 years, with average of weekly hours: Ethics 1. Japanese Language and Chinese Literature  $3\frac{1}{2}$ . First Foreign Language (usually English)  $7\frac{1}{2}$ . Second Foreign Language (German or French)  $2\frac{1}{2}$ . History  $1\frac{2}{3}$ . Geography 1. Mathematics  $2\frac{1}{2}$ . Natural History  $1\frac{2}{3}$ . Physics 1. Chemistry  $\frac{2}{3}$ . Drawing  $2\frac{2}{3}$ . Gymnastics  $4\frac{1}{2}$ .

After completion of the preparatory course their studies are divided into five branches, viz., Law, Medicine, Engineering, Literature, and Science. The course is two years in any of the departments the student may choose. Candidates for admission must be of good moral conduct, of sound bodily health, and over seventeen years of age. Their curriculum is the following:—

*Subjects common to the Preparatory Course.*

	Law	Medicine	Engineering	Lit.	Science.
Japanese Language and Chinese Literature	3	3	—	3	$1\frac{1}{2}$
First Foreign Language (usually English)	4	4	4	4	4
German or French...	5	5	$2\frac{1}{2}$	5	5
History ...	6	—	—	$1\frac{1}{2}$	—
Geography ...	3	—	—	$1\frac{1}{2}$	—
Mathematics ...	—	$1\frac{1}{2}$	3	$1\frac{1}{2}$	3
Natural History ...	—	$4\frac{1}{2}$	—	—	—
Physics ...	—	$3\frac{1}{2}$	$3\frac{1}{2}$	$2\frac{1}{2}$	$2\frac{1}{2}$
Chemistry ...	—	4	4	$1\frac{1}{2}$	$1\frac{1}{2}$
Drawing ...	—	—	6	—	3
Gymnastics ...	3	—	—	3	—

*New subjects introduced in the higher middle school which is also the preparatory for Tokio University.*

Latin ...	2	—	—	$\frac{1}{2}$	1
Philosophy ...	$1\frac{1}{2}$	—	—	$1\frac{1}{2}$	$1\frac{1}{2}$
Geology and Mineralogy ...	—	—	1	1	1
Astronomy ...	—	—	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$
Mechanics ...	—	—	2	—	1
Surveying ...	—	—	3	—	1
Political Economy ...	—	—	—	1	—

The above figures are the average weekly hours.

Nor is this high class education given in the boys' schools only. The same thing prevails in the girls' schools. Every open port has first-class ones in addition to those in Tokio and Kioto. One of the lady missionary superintendents gave the following account of her school. Her aim is only to take such girls in as have finished their elementary course. The age is about 13. They then go in for two years preparatory, four years regular course, one year post graduate. It is her intention to give the highest training to be got in Japan. The subjects taught are the following (as I did not see the printed course there may be one or two subjects omitted):—

Japanese and Chinese, History, Japanese and Chinese Literature (Mencius), Geography, Arithmetic, Algebra, Geometry, Trigonometry, Botany, Chemistry, Physiology, Zoology, Geology.



English (Various Readers), History of the United States, History of England, Universal History, Religion and Philosophy, Bible Reading, Bible Lectures, Mental Philosophy, Moral Philosophy.

This high class course is entered on in order to turn out Christian teachers for the public and private girls' schools of Japan, just as one of the mission colleges for young men has lately drawn up a scheme for turning out Christian normal school teachers. In this way they will not only have the schools of Japan largely under Christian influence, but also the leading men in law, medicine, engineering, literature and science throughout the country. That is why one mission wishes to rival the University so as to give the highest teaching in the land.

The Japanese students are very fond of roving from school to school. Although the course varies between five and seven years, in some of the colleges the average attendance is even under two years. The missionaries are not discouraged by this, for what they lose in intensity they gain in diffusiveness. Of late a higher curriculum and more foreign teachers leave less temptation to leave them for Government schools. So much about education.

## 2.—Evangelistic Work.

Owing to restrictions on residence in the interior and even on travelling, which was not allowed except for purposes of health or science, it was exceedingly difficult to carry on evangelistic work except at the ports. It is only since the government and private schools have invited teachers of English that missionaries have largely availed themselves of the opportunity which enables them to do much missionary work when not engaged at the schools. Many only teach very few hours a week. The pay they get for their work renders some almost independent of their Societies.

In Tokio the various Presbyterian bodies have united to have a Theological Seminary where promising devout young men shall be taught such things as are considered most useful for missionary, pastoral and evangelistic work. The Congregationalists have one in Kioto, the English Episcopalians one in Osaka, and the American Episcopalians and Methodist Episcopal Church have each a few theological students. There are at least five Theological Seminaries, probably more, for a population of 38 million inhabitants, a much larger proportion than what we have in China for the same number of souls. Henceforth the instruction will be given in the English language mainly instead of in the Japanese tongue. There is evidently some difficulty in getting many theological students, though they have their expenses paid, varying from six dollars to ten dollars per month, and even then the number is not large in any

place I saw. Is it because the theological course is a mere copy from the West and not up to the need of the times? Still, those who have finished their course in these institutions have proved themselves very satisfactory—some, the missionaries regard as their equal in every respect—and have been successful in establishing churches and exerting a very deep and widespread influence.

Several of the ladies in connection with various missions have also what might be called theological classes for women, to train them to do missionary work. Some have a course of three years during which they study more than half the time and devote the rest to active Christian work, such as visiting the sick, relieving the distressed, exhorting the indifferent, and praying with all. The subjects which they study are not very definite and uniform, but in two I visited they are:—Japanese Old and New Testament, Chinese Peep of Day, English Philosophy of Plan of Salvation, Sewing, and Music (to the promising only.)

3.—Next comes Bible Society work. The head-quarters of the British and Foreign Bible Society is in Tokio. Those of the American Bible Society and of the National Bible Society of Scotland are at Yokohama. The American Bible Society circulated 72,926 vols. of Scripture in 1887, and had 115 men engaged in the work. The Scotch Bible Society distributed 46,687 vols. of Scripture in 1887 and had 41 Japanese colporteurs at work. The work done in China by these two Societies is about five times that in Japan. But the Chinese Empire has ten times the population of Japan.

4.—The Religious Tract Societies of England and America next claim our attention. They work independently in Japan. The American is divided into two or three branches at Tokio, Osaka and elsewhere. The London Tract Society's agent is at Yokohama; he is primarily the agent of the National Bible Society of Scotland. Whilst getting books translated, the Tract Society has paid the expenses of the Japanese teacher, who gets twenty or twenty-five dollars a month. The colporteurs of the National Bible Society get as many tracts gratuitously as they wish to have, but they sell them and the money is put to the credit of the National Bible Society and not to the credit of the Tract Society. Grants of tracts to the value of \$20.00 are made to missionaries, but the missionaries are not to sell them but to give away gratuitously. Tracts are defined by them now as those which cost ten cents and under. Those above that are considered books. The R. T. S. makes an annual grant of \$1,200. Half is spent in publishing books and the other half in tracts. Their books are sold at twice the cost price, and conse-

quently are a commercial gain to them. The Chinese works of Drs. Martin, Faber, Williamson, Nevius, Graves, are republished in Japan. At least six of the leading missionaries in Japan are engaged in literary work as well as the educational. The most highly educated read Christian books in English, French or German.

There are four Christian papers in Japan now, and one or two new ones and of a higher character are likely to be established soon.

5.—Lectures. As there are a great many English-speaking Japanese in Tokio, Dr. Eby, of the Methodist Church of Canada, organized a series of lectures in English. Two of the professors in the Tokio University joined in the same and presented Christianity from the scientific and literary aspects. Sir Harry Parkes took a lively interest in the movement and subscribed towards engaging buildings and publishing the lectures afterwards in a book form. The Canadian Mission has lately set Dr. Eby apart for this work exclusively.

6.—Owing to the great demand for English teachers, male and female, for all classes throughout the Empire, a committee was formed to be in correspondence with those who need teachers and with Christian men and women abroad who are ready to come and teach English. Some of the Young Men's Christian Associations in connection with Mr. Moody in America have already come out. Others have come out from England, and while in full sympathy with missionary work are entirely independent pecuniarily.

7.—The prestige of foreigners is so high that there is no need of medical work as an instrument to break down prejudice in Japan. It is done as a benevolent work exemplifying one feature of Christianity. It was only in Osaka and Kioto that I saw medical work carried on. I was much struck with the fact that the patients are charged for the medicines, and the money paid by the patients for all things gives *a gross income of between two hundred and three hundred dollars a month*. Medical skill is now very general among the Japanese. It is because they believe in the superior skill of the foreigner that they come to the medical missionary. It is the policy of the medical missionaries, especially Dr. Berry of Kioto, not to interfere with the practice of the Japanese practitioners by cheaper treatment. He has Bible classes among the doctors of the town. They also meet together to discuss sanitary measures in the interest of the town. A lady doctor there has lately started a school for Japanese women to be trained as nurses. In most other places medical work seems to be mainly left to the Japanese practitioners, who are very well trained at the Tokio University.



8.—Another branch of Christian work which has developed into large proportions owing to the postal facilities, is the Scripture Union under Dr. Whitney of Tokio. Eleven thousand persons have enrolled themselves as members of it, and Mr. Loomis—Superintendent of the American Bible Society—says that it has stimulated the sale of Scriptures.

This closes what I have to say on Protestant methods of work. No account of Christian progress in Japan would be fair without reference to the great work done by the Roman Catholics and the Greek Church there. As I am but partially acquainted with their work I shall be very brief. The Roman Catholic priests belong to the Congregation des Missions Etrangères des Paris, the same society as in Corea and Mongolia. Consecration of bishops takes place in June this year. There will then be three for Japan. These, with the bishop of Corea and the bishop of Manchuria, will form a Synod of five for these three races which are ethnically classed together. Of the 32,000 Christians they have in Japan, 25,000 are in the island of Kiusiu. The people here are descendants of the old Catholics, 3,000 of whom were martyred in the harbour of Nagasaki in 1637. They come in search of the priests and the work spreads easily. In all the rest of Japan there are but 7,000 Catholics and it is only after labouring hard that they can get any Christians. They have not many Japanese priests, but they are training some boys whom they hope will become priests bye and bye. In the south they do not pay anything to their catechists, only ordain them and send them to their various districts to work.

The Greek Church strikes me as carrying on work in some respects more remarkable than any other mission.

The bishop, Nicolai, has only two European priests to assist him and yet he has fourteen thousand Christians,—mostly his own work. Japanese priests are nine in number and each has ten catechists to assist him. The course of instruction for catechists lasts two years, for priests seven years, the last three of which is in Russian so as to give access to Russian literature. I think they even go to Russia to study. At first the priests and catechists had to be supported by the Bishop, but of late many of them are supported by the Japanese. A very grand cathedral for their church is being built in one of choicest places in Tokio. It is on a hill in the centre of the capital. The best singing I heard in Japan was in the Greek Church, on *their* Good Friday, which is according to the old style of reckoning.

As another influence at work for good I shall now mention the Revision of the Treaty. For years the Japanese have been anxious

to be admitted into the full privileges of Western countries, so that foreigners might be under Japanese law in Japan as the Japanese and all nations are subject to the law of the nation they reside among in the West. But Western nations demur, saying that the Japanese have no Christian laws. The Japanese have studied the various laws of England, France, and Germany, and adapted these to the needs of Japan. After having done that, and while in process of doing it, there were people who demurred to give the privileges to Japan because it was not yet *Christian*! This irritated many, but others proceeded to study the relation of Christianity to Western civilization. Whilst these things were going on in Japan many went abroad to travel and study, and thus religion came to have a more prominent place in their thoughts than hitherto.

And now we come to consider the result of all the influences.

#### STATISTICS.

	Missionaries (men only.)	Unmarried Ladies.	Native Ministers.	Catechists.	Christians.
Protestant	148	103	102	?	19,829
Roman Catholic	62	40	?	?	32,000
Greek Church	3	—	9	90	14,000
Total	...				<u>65,829</u>

As regards Buddhism, especially the *Shin shu* sect, it is unfortunate that there should have been so much antagonism between Christianity and it, where there is so much in common. But as there was not a proper understanding of one another, the Buddhists, while struggling hard to hold their own, are disposed to shelter themselves for the present under the saying that Buddhism is more a system of philosophy than a religion. The result is that religiously inclined people go in search of the Christians to tell them what religion is. The Christians on the other hand exultingly proclaim everywhere that nowhere is civilization on the face of the earth to be compared with the Western, and that that civilization is the legitimate fruit of the root—the Christian religion. At any rate none can gainsay that Western civilization and Christianity are compatible with one another.

This opinion is largely borne out by some of the leading statesmen and public men in Japan who have studied abroad. At Oxford and Cambridge there were the Churches in the midst of the colleges. Some of the most eminent teachers, scientific and others, were also earnest Christians. A greater number have studied in America, and there also they found that some of the most eminent men in all departments of life were also devout followers of Jesus Christ. The result was that Count Ito went so far as to recommend that the

nation should adopt the Christian religion. In the spring of this year, Toyama, Director of the College of Literature in the Tokio, surprised a great many by publicly advocating that the missionaries should become teachers in the five higher middle-schools lately established by the Government in the five most important centres of the Empire. By so doing, he went on to say, though he himself is not a Christian, a large proportion of our candidates for the University (these schools are recognized feeders for the University) will become Christians, and after graduating in the University they will go forth to occupy the most important posts in the land, and thus in a comparatively few years our whole nation will become Christian !

From these two instances it will seen that, far beyond the number of Christians given in the statistics above, there is a strong tide all over the country in favour of Christianity. It only requires a little time for old prejudices to die away before a great ingathering of Christians will be seen there, for all, I believe, agree in this, that a sound moral integrity is indispensable to their youth. It is very manifest from the Government Educational Reports that the government is in some anxiety about this question. I understand that it is generally understood that the parents would rather intrust the *moral* training of their children to the missionary than to the priest; in other words they prefer to have a Christian than a non-christian morality. At any rate it is true in more than one place, that non-christians are so satisfied with the missionary schools that they have subscribed large sums of money towards erecting mission high-schools for both boys and girls. The largest sum contributed by one individual is no less than ten thousand dollars ! Other friends of his were prepared to build *houses* for the missionaries to reside in besides. This kind of sympathy with missionaries, on a lesser scale, is showing itself in various parts of the country. This will suffice on the result of missionary labour.

This brings us on to the present *prospects*. The missionaries are urging their Boards to send what they can within the next five years, some a few years more. The general feeling is that if things go on as they do now, the main work of the foreign missionary will be accomplished by the year 1900, *i.e.*, only twelve years hence ! Not that Japan will be all converted by that time, but then with the aid of the missionaries in the field and the Japanese Christians there will be enough to go on to the completion of the work. And when is that likely to be ? I asked one of the leading workers there. His reply was significant. It will be when Europe is converted from nominal Christianity to the real !



In this brief survey of mission work in Japan one cannot help feeling intensely grateful for all the wonderful work accomplished in so short a time.

Finally, the lessons suggested by the work in Japan are many. Thoughtful readers will find them out for themselves. I venture, however, to point out three which may prove useful to bear in mind.

1.—Education is pre-eminently the channel by which God brings Christianity to the attention of the Japanese, reminding us of the old Scripture saying that *knowledge shall be the stability of Christ's kingdom*. To be up with Japan, China should have in every two provinces 71 schools—one-half boarding and one-half day-schools—with an average of 100 pupils each, and 14 theological schools with an average of 15 students each. But one theological college for each province, and 100 students in each, would have many advantages.

2.—Moral integrity is one of the great practical tests of religion. In Japan it is being tested from that point now. This again is the old test of the prophets and of our Lord—not sacrifices even nor solemn fasts, nor Sabbaths, nor shibboleths, but justice, mercy and humility. Whatsoever things are true, are honourable, are just, are pure, are lovely, and are of good report, think on these, and the God of peace shall be with you.

3.—*Almighty* power to save and to bless is the great *inspiration* of Christianity. We have the *God* of gods. *All* knowledge, *Divine* justice, and *infinite* love, are gifts far too priceless for any intelligent nation to put lightly aside. Thank God! Japan is getting to know this now.

Great China, in many things greatly blessed above the nations of the earth, awake! awake!! a new day dawns. God sends *thee*, too, these Heavenly gifts. Look at them. Even Christendom has not yet duly appreciated them. Do thou accept them and through them bless the *world* afresh! God's Spirit will then be with thee, and if God be with thee who can be against thee?

#### POSTSCRIPT.

Subjoined are a few addresses which may be useful to those who may desire to make further inquiries.

Government Education is now modelled after the best in Europe and America, and a historical account of the whole has just been published by the Department of Education, Tokio.

Books—Japanese, Chinese or English—including Diagrams, Literary and Scientific Journals, and even Government Publications, can generally be got at F. P. Maruya & Co., Nos. 14 and 15 Nihon-

bashi Dori, Sanchome, Tokio. Scientific apparatus for schools, including acids, can be got about 20 per cent. cheaper than from Europe. A large Japanese firm, Mitsu Bussan Kaisha, which has branch houses at Shanghai and Tientsin, supplies them to order. Delicate instruments, however, had better be ordered from Europe as they are more accurate. Still, splendid Wimshurst Electric Machines are manufactured at Kioto; they even surpass those manufactured in England.

Chemical and Surgical Instruments are to be got from the manufacturer to the Tokio University, viz., Matsumoto Ichizæmon, 18 Honcho Sanchome, Tokio. Care should be taken that only the best quality is ordered, as the others may not prove satisfactory.

A complete set of the Buddhist Canon of Scriptures can be got, a large type edition for \$360; a smaller type, like our ordinary New Testament type, can be got for \$160, perhaps for \$120. The best I saw were at Kioto. The address is: 永田調兵衛, 西京府下花屋田丁. Probably Maruya, the bookseller, will sell them too.

A Medical Journal is published by Dr. Whitney, Sakanacho, Kyobashi-ku, Tokio.

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### "New Gleams of Truth."

BY REV. D. Z. SHEFFIELD.

IN the October number of the *New Englander* which has just come to hand there is an article entitled "Assent to Creeds" (by Henry C. Robinson), which contains near the close the following passage: "How many of the readers of this magazine have read the Andover Creed. . . It may be that this symbol is so intrinsically and hopelessly iron-cast and iron-bound that new gleams of truth may never enter it; that it was made only for a past generation, and for the supremacy of a philosophy in decadence; that there is room in Andover Halls only for the belief, fixed and positive, that Sakya Muna and Socrates and Plato, who died before the advent, and Marcus Aurelius, and Felix Mendelssohn, and Moses Montefiore, who died in the Christian Era, and who by reason of their environment and prepossessions failed to see in our Lord all that we see in Him, but who all on the earth commenced an eternal life of holy character, must, after death, be forever shut out from their own place, and 'plunged with devils into the lake that burneth with fire and brimstone for ever and ever.'"

It is not our purpose in calling attention to the above passage to discuss the Andover Creed, or the New Theology of which we are now hearing so much. Our desire is to direct attention to the assumption in the passage quoted that distinguished sages and religious teachers, who lived and died without the knowledge of the historic Christ, had "all on the earth commenced an eternal life of holy character," and by their holy living were preparing for "their own place," that is, for the home of all holy beings, which is before the presence of God. This is manifestly one of the "new gleams of truth" for which room must be made in any statement of theology which would avoid the stigma of being "in decadence," of being "hopelessly iron-cast and iron-bound." I have taken the trouble to look through Shall's Creeds of Christendom, to discover, if possible, some rubber-cast and rubber-sound creed, which could be stretched to encircle the above dogma of holy heathen embraced in God's covenant of grace in Christ, but, with one exception, I find the long list of creeds wrought out by devout men in the past ages of the church, positively and unequivocally excludes such a dogma. I lay down these volumes with the deepened conviction that the great leaders in the Church Universal would have rejected such a dogma if proposed to them, not as a new gleam of truth flashed into the human consciousness by a profounder study of the Word of God, but rather as an old gleam of falsehood springing from an unscriptural philosophy, mistaking a subjective wish for an objective revelation, and daring to widen the gate and broaden the way that leads to life, which the Divine Teacher declared to be very straight and narrow.

There is one obscure, erratic sect of Christians who announced a creed sufficiently broad to include the doctrine of devout heathen beginning a life of holy character without the knowledge of Christ. The Quakers, or Society of Friends, as they prefer to be called, exalt the inner testimony of the Spirit above that of the written Word. The Scriptures are "only a declaration of the fountain," while the Spirit is the "fountain itself." The Spirit works as an evangelical and saving light and grace in the hearts of all men, though ignorant of Christ, leading them, if they do not resist His influence, into a life of communion with the Father and the Son. This doctrine of the authority of the Spirit, even above that of the Word, and of His universal work, apart from the Word, in the hearts of men, was preached by this sect over two centuries ago, and was received by the entire Christian Church, not as a new truth, but as a new and dangerous error, which undermined the authority of the Bible, and broadened the work of the holy Spirit in the hearts of men without any warrant from the teachings of Scripture. But



the Quakers, even with their belief in the universality of the work of the Holy Spirit, only ventured the hope that "some of the old philosophers might have been saved," while this writer proceeds to enumerate a few of the many illustrious names without the pale of Christendom that beyond question were serving God in holiness of life according to the light that had been given them.

It should be borne carefully in mind that there is a wide difference between the charitable hope, which all Christians would be glad to exercise, that God's abounding grace in Christ may encircle those who in ignorance of Christ have set their hearts on a noble living, and the positive dogma that the Holy Spirit works independently of the revealed word, transforming men's lives while yet in ignorance of Christ, and even in ignorance of God, with little apprehension of the guilt of sin, without repentance, without faith, knowing only the law of conscience, and ignorant of any other righteousness save that of their own works. The charitable hope for the devout heathen may be but a generous and innocent error, held in ignorance of the profound doctrines of revelation concerning God's purposes of election and reprobation; while the positive dogma that the heathen may begin a life of holiness in ignorance of Christ, or even of God, requires for its support a definite philosophy of the Divine method of saving the heathen, and a new interpretation of the teachings of Scripture concerning the condition of the heathen apart from the knowledge of God as revealed in Christ. The question of the limitations of God's grace in dealing with sinful men is one of the profoundest interest, but the doctrine of grace in Christ is one of Divine revelation, and its limitations must be determined by revelation and not by human reason. If we question our own sentiments of respect for the nobler heathen, who have striven hard to rise above the evils of their environments, we would gladly believe that God was working in their hearts by his Spirit to draw them to himself, but do the teachings of Scripture justify us in exalting our wish into a doctrine? The key that opens the door into the kingdom of God is not committed to us, but to the Son of God, "Who openeth and no man shutteth, and shutteth and no man openeth."

Our Saviour taught the positive doctrine that "Except a man be born again he cannot see the Kingdom of God;" and he further taught that the condition of experiencing the new birth of the Spirit was faith in Himself, the Divinely-appointed Redeemer of men, "That whosoever believeth in Him should not perish." He declared that He came to seek and to save that which was lost, that those who believed on Him were not condemned, but that those who believed not on Him were "condemned already." "He that

believeth not the Son shall not see life, but the wrath of God abideth on him." "No man can come to me except the Father which hath sent me draw him. . . . Every man therefore that hath heard, and hath learned of the Father, cometh to me." The great apostle to the Gentiles, as enlightened by the Holy Spirit, in his epistle to the Romans unfolded the double mystery of the Divine wrath against a sinful world, and of the election of grace in Christ. He taught that all men had sinned and come short of the glory of God. All men were in a state of condemnation; all human methods of salvation were vain and powerless; faith in Christ was the one condition of salvation. This faith was the gift of God to such as were included in the Divine election of grace. All others remained in their estate of sin. They were "vessels of wrath fitted to destruction." Men were saved who called on the name of the Lord, but to call on God they must believe in Him, and to believe in Him they must hear of Him through the word of the preacher. The New Testament fully unfolds the office of the Holy Spirit in the work of human redemption. Christ was filled with the Spirit. The Prophets and Apostles were inspired by the Spirit in their writings and teachings, so that the Scriptures are to us the Word of God. Men were convicted of sin by the Spirit, were enlightened in the knowledge of the truth, were born into the Kingdom of Christ, were perfected in all the graces of a holy life; but everywhere the work of the Spirit stands related to the proclamation of the Gospel to the impenitent, or to the edification of those already gathered into the church of Christ. Not a single passage of Scripture concerning the work of the Holy Spirit lends its support to the theory that the Spirit may work in conjunction with the dim and perverted truths of natural religion, independently of the truths of revelation, to lead men to a life of holiness.

From whatever angle we attempt to approach this new speculation of salvation in Christ without any knowledge of the truths of revelation, we find it to be condemned by the concurrent voice of the creeds of Christendom. It is condemned by the utterances of the great historical creeds of the church concerning the Divine election of grace. They teach that the elect are called out of darkness into light by the teaching of the Word and the regenerating power of the Spirit. In the Canons of the Synod of Dort, Art. vii., we read: "This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ to be saved by Him, and effectually to call and draw them to his communion by his Word and Spirit." In the Westminster Confession, Cap. iii. 6, we read: "Wherefore they who are elect, being fallen in Adam, are redeemed

by Christ, are effectually called unto faith in Christ by his Spirit working in due season." Again (Cap. x.) we read: "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ." In the Baptist Confession of 1688, we read: "The Lord Jesus called out of the world unto himself, through the ministry of the Word by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience which he prescribeth to them in his Word." In the New Hampshire Baptist Confession, 1833, we read (vi.): "We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth, so as to secure our voluntary obedience to the Gospel; and that the proper evidence appears in the holy fruits of repentance, and faith, and newness of life."

This speculation is condemned by the Creeds of Christendom in their teachings as to those who are members of the church of Christ in the earth. Question 54 in the Heidelberg Catechism reads: "What dost thou believe concerning the Holy Catholic Church? Answer: "That out of the whole human race, from the beginning to the end of the world, the Son of God by his Spirit and Word, gathers, defends, and preserves for himself unto everlasting life, a chosen community in the unity of the true faith." The Scotch confession of faith (article xvi.) describes the Church as composed of the elect of all ages, who have communion with God and Christ through the sanctification of the Holy Spirit. It further adds: "We utterly abhor the blasphemy of them that affirm that men who live according to equity and justice shall be saved, whatever religion they have professed." The Reformed Episcopal Articles of Religion (1875), describe the Church thus (article xxi.): "The souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd, the holy, universal Christian Church."

The historical belief of the Christian Church concerning the work of the Holy Spirit gives no place for the theory under consideration. The Scotch Confession of Faith (article iii.) describes regeneration as "wrought by the power of the Holy Spirit working in the hearts of the elect of God an assured faith in the promises of God revealed to us in his Word." The Confession of the Free Church of Geneva



(article xii.) reads: "We believe that the Holy Ghost applies to the chosen ones, by means of the Word, the salvation which the Father has destined for them and which the Son has bought, so that, uniting them to Jesus by faith, he dwells in them, and delivers them from the sway of sin, makes them understand the Scriptures, consoles them and seals them for the day of redemption." The Bible teaches that there is no salvation out of Christ. "He that hath the Son hath life, and he that hath not the Son of God hath not life." The historical belief of the church has been that men must have some knowledge of God's purpose of redemption in order to be saved in Christ. The Scotch Confession of Faith (article xvi.) teaches that such as the Father has given to the Son come in time to him, avow his doctrine, and believe on his name. Nearly all the creeds condemn human works which are done without a personal faith in Christ as not only useless but sinful. In the declaration of faith of the National Council of Congregational Churches, held at Boston in June, 1865, we read as follows: "With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in Him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin and perfected in holiness." Put alongside of this declaration of faith the declaration of faith involved in the passage under discussion, and observe how "hopelessly iron-cast and iron-bound" a creed of the *present* generation is, and that, too, drawn up by a body of Congregational ministers, ready to accept new gleams of truth (if so be they are *true* truths) from whatsoever quarter of the heavens they may reveal their light. The new declaration of faith would have to read somewhat after the following fashion: "We confess the common sinfulness of the human race, and believe that there is no salvation out of Christ, but for devout heathen who have set their hearts on the search of truth, and by the nobility of their lives have shown a genuine love of virtue, even though they have lived and died without the knowledge of God, or of the historic Christ, without faith, without repentance, without hope, though they have founded religions like Sakya Muni, and advocated philosophies like Marcus Aurelius, that were in antagonism to Christianity, we believe that they have been converted by the secret influences of the Holy Spirit, that they are accepted of God in Christ, while yet in ignorance of God and Christ, that they have begun lives of holiness, that they are members of the Church Universal, that they were chosen in Christ before the foundation of the world, that they should be holy and without blame before Him in love," (Eph. i. 4). Doubtless the

writer of the article "Assent to Creeds," would decline to affix his signature to the confession of faith which we have written out for him, and yet we have made an honest effort to give a formal statement in clear and unequivocal language of the points of belief necessarily involved in the assumption that devout heathen are holy men, serving God acceptably, though in ignorance of his name, and of the way of salvation as revealed in Christ.

We doubt if it would be possible to formulate a creed in definite, unambiguous language, embodying the belief that distinguished heathen sages and religious teachers were truly devout and holy servants of God though in ignorance of God, which would be accepted by any considerable body of Christian men as in harmony with the teachings of Scripture; and yet there are many who cherish the hope that virtuous heathen who have striven to live according to the best light that was given them will at last appear among the saved. The problem of the destiny of the heathen is one that has burdened, and continues to burden, the thoughts of devout men. Their condition of ignorance and sin seems to us to have its cause more in the accident of birth and environment, than in deliberate, responsible choice; and we would gladly exercise the largest charity in our estimate of their relation to the justice and mercy of God. But we must not forget that the doctrine of future rewards and punishments rests for its foundation not on the deductions of reason, but on the revelations of Scripture. We must use our best reason in seeking to understand the teachings of Scripture, but we must beware lest in seeking to comprehend the mysteries of revelation we misinterpret them, and thus build for ourselves comfortable doctrines upon the sandy foundations of human sentiment, and not upon the rock of revealed truth. We can but imperfectly comprehend the Scripture doctrine of the unity of the race in Adam, of the imputation of his sin to posterity. We know but little concerning the relation of the sin of Adam to the sin of the individual. We stand in awe before the revelation of the Divine estimate of the guilt of sin. We would fain excuse the heathen, walking only in the dim light of nature, for their ignorance of God, but the Scriptures condemn them for shutting their eyes to the light of nature, for holding the truth in unrighteousness, and declare them to be without excuse in their turning away from God. The Scriptures teach the necessity of individual, intelligent faith in God and Christ from all responsible beings as the one condition of salvation, and are wholly silent concerning any state of mind or heart that is accepted as a substitute for faith. The Scriptures teach the necessity of repentance, and of the new birth by the Holy Spirit as essential to salvation, and tell us nothing concerning God's regarding men as

penitent, and accepting them as regenerate, because they have striven to walk in accordance with the light that was given them. These unequivocal and fundamental teachings of Scripture have been reaffirmed in unmistakable language in the Creeds of Christendom. The Westminster Confession declares (Cap. xi. 2) that "faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification." The Auburn Declaration, 1837, defines saving faith as "an intelligent and cordial assent to the testimony of God concerning his Son, implying reliance on Christ alone for pardon and eternal life; and in all cases it is an effect of the special operations of the Holy Spirit." The Baptist Confession, 1833, defines regeneration as "effected by the power of the Holy Spirit in connection with Divine truth, so as to secure our voluntary obedience to the Gospel."

The writer whose teachings we are opposing speaks of the Andover Creed as possibly made "only for a past generation, and for the supremacy of a philosophy in decadence." It is our conviction that the teachings of the great creeds of the church, concerning the universal sinfulness of man, and of his hopelessness to save himself, has for its foundation the teachings of Scripture. It is a Divine philosophy, and though too deep for our perfect comprehension, it asserts its supremacy in the *present* generation, and will continue to do so in *future* generations. There is but one ultimate standard by which character is to be estimated. It is the standard of the relation between the human heart and the law of God, whether that law be revealed in consciousness, or by special Divine inspiration. But we must distinguish between the power to discover and unfold the laws in the relations of man with man, which form the basis of duty in the common relations of life, and the higher power to discover the laws which underly the relations of man with God, and also to order the life in harmony with those laws. Measured by that standard of ethics which does not reach beyond the common social relations of men, Socrates and Plato, Confucius and Sakya Muni, have taught many important truths, and have illustrated them in their lives, for which the world is deeply indebted to them; but measured by that standard of ethics which makes duty to God the supreme and fundamental obligation of the human heart, these teachers are blind leaders of the blind. We may admit that Socrates and Plato had the conception of God, but it was dim and shadowy, rising scarcely above pantheism. Confucius was a believer in the dualistic philosophy, which had come down to him from antiquity, a philosophy which taught that heaven and earth were self-existent, and by their spontaneous inter-relation were the unconscious producers of all things. Sakya Muni saw in nature only an



infinite series of self-caused transformations, and knew nothing of God as the creator of the universe and the arbiter of human destiny. These teachers caught glimpses of great truths, but they failed to trace them to their source in God; and their followers, studying their thoughts, have never come to the intelligent recognition and worship of God. We would gladly excuse their ignorance of the things of God, and point in explanation to their birth and education in lands where the truths of that revelation which has come to us were not known; but the question now under discussion is not whether we excuse them, but whether God excuses them. We have seen that the apostle Paul, writing to the Roman Christians, had occasion to give his inspired judgment on this subject, and he clearly taught that the heathen were condemned before God for rejecting that measure of light which was given to them in the testimony of conscience, and in nature and providence. True the apostle's condemnation of the heathen was general, and not distributive, but if the masses of the heathen stand condemned for their ignorance of God, how can their reputed wise men escape, who failed to use their superior powers to lead their fellows out of the darkness of heathenism, into the clear light to the knowledge of God as everywhere witnessed to in his works?

The Divine judgment against the heathen has been fully pronounced in Scripture. The responsibility of acquitting or condemning individual heathen is not committed to us. If we do not dare to write the names of illustrious heathen in the Book of Life it is because we find no Divine permission to place them there, and not because we take pleasure in their exclusion. We do not say to Buddhists and Confucianists that Buddha and Confucius are lost. Neither do we say that they "commenced on earth a life of holy character," that they are now in "their own place," with Abraham and Paul and Luther. If we were to thus preach they would doubtless reply: "Then we will continue to walk in the familiar and natural path of their teachings, and hope to share in their rewards, thus avoiding the inconvenience of attaching ourselves to the Christian Church, which is everywhere spoken against, and which is in many ways poorly adapted to our ideas and customs." If we were to embark in this type of teaching we would find it difficult to persuade the heathen, and even to persuade ourselves, that there was not another way of salvation aside from that revealed in Christ. Better to keep to the "hopelessly iron-cast and iron-bound" creeds of the past, which rest for their foundations on the teachings of inspired prophets and apostles, than to commit ourselves to the creeds of men, that, though comforting in their outlook for the heathen, have no sure word of Scripture on which to rest for their foundation.

### *The General Conference on Missions.\**

FROM "THE CHURCH MISSIONARY INTELLIGENCER AND RECORD."

**T**HE General Missionary Conference projected a year and a half ago has at length come and gone; and looking back over the ten crowded days of meetings and discussions, we have now to ask, What has been effected by it? Has it given us an authoritative view of the extent and results of existing missionary work? Has it stirred the Christian Church to a sense of the obligation lying upon it to fulfil its Lord's last command? Has it made clear what are the right methods to adopt in prosecuting the work?

To answer these questions fairly, we must consider the origin, purpose, and scope of the Conference. It is not the first of its kind. In 1860, a small one, consisting only of a few delegates from various societies, met at Liverpool. In 1878, a more important gathering took place in London, in the Mildmay Hall, although not worked by the Mildmay authorities. In India there have been Conferences more or less similar, at Lahore in 1862, at Allahabad in 1872, at Calcutta in 1882, and at Bangalore in 1879; the first three for all India, the fourth for South India only; also at Shanghai in 1877, for China; and at Tokio in 1883, for Japan. Ten years having elapsed between the last General Conference in London, in 1878, and the one just held, the word "decennial" has been conveniently applied to the latter, and the interval seems a reasonable one. It was perhaps a mistake to call it the Centenary of Protestant Missions. Such a phrase raises expectations which certainly have not been fulfilled. Excellent as the Conference has been, it has been very far from enjoying the *éclat* of a centenary. Nor is the term quite appropriate or accurate. It is true that Carey established the Baptist Missionary Society rather more than a hundred years ago; but there were missionaries before him. Ziegenbalg and Schwartz, John Eliot and David Brainerd, must not be forgotten, nor yet the Moravians; nor should the S. P. G. work among the Red Indians in the American States be ignored.

The idea of the Conference was first propounded at one of the monthly meetings of the Secretaries of the different Societies in London, which have been held for many years. All missionary societies in the United Kingdom were invited to appoint representatives to a large Joint Committee, and all consented except the S. P. G., the S. P. C. K., the Universities' Mission to Central Africa, and the

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\* We reproduce the following article from the organ of the Church Missionary Society as the most expeditious and satisfactory method of giving our readers a report regarding this important Missionary Conference.—*Editor.*

Salvation Army. We have before expressed our regret that through the refusal of the three first named bodies to join, the Church of England was but imperfectly represented. There were delegates from no less than 122 societies, viz., fifty-two in the United Kingdom, six in Canada, fifty in the United States, and thirteen on the Continent of Europe. After some months of preliminary inquiry and correspondence, the arrangements began to take shape, and the Committee appointed as Secretary the Rev. James Johnston, the very able Presbyterian minister who did such remarkable service a few years ago in connection with the United Committee on Indian Education, whose deliberations led to the appointment of Lord Ripon's Vice-regal Commission. To Mr. Johnston's wide experience and untiring energy the success of the Conference is largely due. In order to secure the active co-operation of the American societies, he paid a visit to the United States and to Canada; and the result has been that the presence of many American delegates, able and interesting men and women, has been the most satisfactory feature of the Conference.

The preparation of the programme was rendered very difficult by the necessity of arranging that all the meetings should be held within the precincts of Exeter Hall. If other neighbouring rooms could have been obtained, there might have been several sections sitting simultaneously; and if (e.g.) an India Section and an Africa Section could have sat throughout the week, the numerous questions for discussion might have been fairly "thrashed out." The limited accommodation of Exeter Hall did not allow of this. As ultimately arranged, the programme comprised three kinds of meetings, viz., (a) Private conferences, with discussion, for members only; (b) Open conferences, with discussion; (c) Public meetings of the ordinary kind. For (a) the Lower Hall was used in the morning, and an inconvenient room called the Annex, in the morning and afternoon; for (b) the Lower Hall was allotted in the afternoon; while the (c) meetings were held in the Lower Hall in the evening, and in the Large Hall in the afternoon and evening. The "Members of Conference" consisted of four classes of persons, viz., (1) Members of British Missionary Committees; (2) Delegates from Foreign Societies; (3) Missionaries; (4) Other friends specially invited. The total number of registered members was nearly 1,200, of whom perhaps one-fourth represented the C. M. S., and the smaller Church of England Societies.

The immense range of subjects in connection with Foreign Missions became apparent when a selection had to be made for consideration at the Conference. The topics ultimately put down were numerous enough; but a much larger number were necessarily omitted. For the *Members' Meetings* the following were selected:—(1) Missionary



Methods: (a) The Agents; (b) Modes of Working; (c) Dealing with Social Customs; (d) Dealing with Forms of Religious Belief. (2) Medical Missions: (a) The Agents; (b) The Agencies. (3) Education: (a) The Principle; (b) Special Cases; (c) Collegiate. (4) Woman's Work: (a) The Agents; (b) The Work. (5) Native Churches: (a) Organization; (b) Training of Workers; (c) Support of Workers. (6) Literature in the Mission-field: (a) General; (b) Bible Societies; (c) Tract and Book Societies. (7) Home Work for Missions: (a) Spiritual Agencies; (b) Material Agencies. (8) Missionary Comity: (a) Mutual Relations; (b) Co-operation. (9) Relations of Commerce and Diplomacy to Missions. Each of these twenty-two subjects had a meeting to itself. For the *open conferences* the subjects were—(1) Increase and Influence of Islam; (2) State of the World a century ago and now; (3) Buddhism and other heathen systems compared with Christianity; (4) Roman Catholic Missions; (5) Relations between Home and Foreign Missions. The *public meetings* were of two kinds. Ten were for surveys of the different parts of the mission-field, viz., (1) China Proper; (2) Chinese Dependencies, and Japan; (3) India, North and Central; (4) South India, Ceylon, Burmah; (5) Western and Central Asia; (6) Africa, North and West; (7) Africa, East and Central; (8) South Africa and Madagascar; (9) North and South America; (10) Oceania. Four were on special topics, viz., the Jews, Medical Missions, Missions and Commerce, and Woman's Work. Three were of a general character for setting forth the claims of the heathen world and the duty of the church. Besides these forty-four meetings, there was an Inaugural Meeting and Reception, and an Extra Meeting after the formal close of the Conference for the purpose of protesting against the Opium Trade in China, the Liquor Trade in Africa, and the Licensing of Sin in India. There were also daily prayer-meetings and other smaller gatherings.

It will be acknowledged on all hands that this was an extremely interesting programme, and gave promise of a most valuable Conference. Was this promise fulfilled? Let us first see where there was imperfection and failure.

(1) The members' meetings lasted from two hours to two hours and a half. That allowed for a short chairman's address, two (or three) written papers of twenty minutes each, and eight or ten speeches of five minutes each; but it happened again and again that the essential points of a question only began to emerge towards the end of a discussion, and a sense of incompleteness resulted. This could only have been remedied by numerous sections sitting simultaneously, as before mentioned,—which was not practicable.

(2) No consensus was arrived at on disputed points. This, however, was not to be expected. Those who, despite the over-

whelming mass of evidence adduced in favour of education as a valuable method of evangelization, still denounce it as unscriptural, are not likely to have been convinced by any prolongation of the discussion; and the able and excellent Anglo-Indians who are opposed to the universal opinion of missionaries in China regarding the guilt of England in respect of the Opium Trade, remain as unpersuaded by the popular feeling manifested against them as they are by the arguments on the other side.

(3) We do not think, on the whole, that the ten meetings for surveying the mission-field in geographical divisions were as successful in presenting systematic information as the previous Conference in 1878. At the Conference, much of what was given was in the form of written papers, many of which are valuable to this day. This time, the majority of these meetings being in the large hall, and the addresses extempore, there was more temptation to mere rhetoric. On the other hand, it must be remembered that in 1878 there were no open discussions of missionary methods at all.

(4) The Conference certainly failed to excite the interest of the larger part of the Christian public, even of the section that is interested in Foreign Missions. The Conferences were mostly attended by the delegates, a very few members of missionary committees, and a few ladies of what may be called the inner circles of our societies. The Public Meetings drew, in addition to these, a varying number of ordinary meeting-goers, mostly of the "school of thought" represented by *The Christian*. The numerous London clergymen supporting the C. M. S. were, with few exceptions, conspicuous by their absence; and a similar remark regarding Nonconformist ministers would be still more emphatically true. The only Bishops who attended were Bishop Stuart of Waiapu, Bishop Suter of Nelson, Bishop Baldwin of Huron, and Bishop Crowther; but the Bishop of Exeter came up from Devonshire expressly to preside over one of the large meetings. On the other hand, the presence on several occasions of Lord Northbrook, Lord Harrowby, Lord Aberdeen, Sir Monier Williams, Professor Drummond, and other leading men, was interesting. But, upon the whole, the circle reached was a small one. As a gathering of experts, the Conference was decidedly a success. As a demonstration to rouse the Christian Church, it was very partially so. Several of the Conferences in the smaller rooms were crowded by the delegates and other members; but at the public meetings the large hall was not once quite full, and much less was it densely crowded as at the C. M. S. Anniversary. It is clear that the great majority of the supporters of the great societies, whether Church or Nonconformist, are still only interested in their own particular organizations, and do not care much for anything outside them.

But when we turn to the advantages derived from the Conference, we feel that they are very real. Some have been already noticed, but we may add the following:—

(1) Within the comparatively limited circle reached, the Conference has done much to enlarge men's sympathies and expand their thoughts on the great subject. It has been good for the C. M. S. members to learn something of the vast and multifarious work done by missionaries and societies they never heard of before. Churchmen may ignore, if they please, the Missions of Baptists or Presbyterians in England; but when they meet American or German delegates, they find that their fellow-Christians in the United States or on the Continent are almost all (not forgetting the sister Protestant Episcopal Church in America) such as would in England be "Dissenters;" and a new idea is given to them of what a great Presbyterian or Methodist community can be and can do. It would be well for our friends to know more of the vigorous and powerful missions carried on by those great bodies; just as it would be well for them to know more of the work done by other Church societies. It is quite possible to recognize the good done among the degraded heathen by missionaries on the Congo who decline to baptize the children of Christian parents, or by missionaries at Zanzibar who attach to baptism an efficacy that seems to us unscriptural, without in the smallest degree swerving from our own belief, or ceasing to deplore what we regard as error on one side or on the other. And it is not C. M. S. members only who have profited by the Conference in this respect. The same advantage has accrued to others; and, in particular, many of what may be termed the "undenominational" circle must have learned a good deal that was quite new to them of the variety of methods which it pleases God to bless in the mission-field.

(2) There have been some really valuable papers presented, and speeches delivered, which will be read in print by many who did not hear them. Such papers as Sir Monier Williams's on Buddhism, Mr. Allan's on the Liquor Traffic in Africa, Mr. Barlow's on the Training of Missionaries, Miss Dr. Marston's on Female Medical Missionaries, Dr. Pierson's on Higher Consecration for the Work, and several others, are of permanent value, and such speeches as Lord Northbrook's on Missions in India, and those of Prebendary Edmonds, Dr. Pierson, Dr. Judson Smith, and Dr. Post, at some of the general meetings, will also be found most deserving of careful perusal when published.

(3) This leads us to mention the forthcoming Report of the Conference, which is now in course of preparation, and we hope will



be out in three or four months' time. The liberality of a member of the Executive Committee enables them to issue it at an extremely low price, and it ought to be purchased by all who desire to have a comprehensive view of modern Protestant Missions.

(4) One of the pleasantest and most profitable features of the Conference was the personal intercourse with the foreign delegates, for which it afforded many opportunities. The American representatives, in particular, were able and cultivated men, whom it was a privilege and honour to meet. Social entertainments were numerous. Every day a capital luncheon for two or three hundred persons was provided by the liberality of three or four friends at the new Y. M. C. A. Gymnasium in Long Acre. The National Temperance League and the Religious Tract Society gave breakfasts on a large scale to the delegates and leading members. The Lord Mayor received them at the Mansion House. At Mr. Wigram's invitation they visited the Church Missionary House on one afternoon, and manifested the greatest interest in all they saw and heard. Similar receptions were arranged by the London Missionary Society and the Bible Society. A graceful return was made by the American delegates entertaining some hundreds of English members at luncheon at Freemasons' Hall. Two very large garden parties were given, one by the President, Lord Aberdeen, at Dollis Hill, on the Saturday afternoon (when the American friends were greatly pleased at having the opportunity of shaking hands with Mr. Gladstone), and the other by the Evangelical Alliance at Regent's Park College (which was marred by the rain). Among the numerous gatherings of a more private character may be mentioned Lord and Lady Radstock's evening reception, which was very crowded.

(5) Amenities like these are not to be despised; but the Conference was not without higher and nobler features. At the great General Meetings the tone of the speeches was high. Dr. A. T. Pierson, Dr. W. M. Taylor, and Dr. A. J. Gordon, among the American, and Dr. Webb-Peploe and Mr. Hudson Taylor among the English speakers, will be especially recollected in this respect. That missionary work is the proclamation of a crucified and risen Saviour for lost sinners, that conversion of heart is the work of the Holy Ghost alone, that the very best of our men and women are needed, and that they must think nothing of themselves, but wholly depend on the Lord,—these were the great principles again and again enunciated. And we record with special pleasure that it was Mr. Wigram, at the inaugural reception, who first struck the true key-note, when he dwelt upon St. Paul's twice-repeated words which indicate the missionary's true position in the economy of grace—"YET NOT I."

### *How Su-chen was Opened.*

ON the 15th of June, 1857, Messrs. Edkins and John, of the London Mission, left Shanghai for Su-chen, with the intention of opening up that magnificent city to the missionary and to missionary operations. On their way they were joined by Messrs. Nelson and Williams, of the American Episcopal Mission. The four missionaries arrived early on the morning of the 18th, and made an attempt to enter the city at the Lei gate. No sooner did they find themselves within the gate, than they were met by an official, who very politely entreated them to walk into his office and be seated. In about two minutes another official made his appearance, who seemed much astonished to see four barbarians actually within the walls of the Terrestrial Paradise. "Whence are you? Whither are you going? What has brought you here?" These, and such questions as these, were put to the missionaries in rapid succession. On receiving their replies, he told them positively that he could not allow them to proceed. He assured them that it was contrary to custom, contrary to treaty, contrary to everything, for foreigners to come so far from Shanghai. He reminded them also of the hostile temper of the people, and tried to depict the danger which they would incur by exposing themselves to it. The missionaries remonstrated and argued, but to no purpose. "Well," said he at last, "you cannot go in through *this* gate. Try another, and you will probably succeed." Seeing it was useless to persist, the missionaries returned to their boats, and resolved to try and enter by a water gate. Orders were given to the boatmen to move forward, and within half an hour the missionaries found themselves safely within the gate. They left their boats as soon as possible, walked about in every direction, ascended the pagoda, visited many of the chief places of attraction, preached the Gospel to a large number of people, and then returned, having done a good deal of work, and without creating the least disturbance. Their presence, as might be expected, excited much curiosity; but they were not in the least molested or even insulted.

The next morning found the missionaries at the Chang gate, and long before breakfast Messrs. Edkins and John were out preaching and distributing books. Emboldened by the success of the previous day, they resolved to penetrate the very heart of the city if possible. The attempt was crowned with a success which they themselves could not have anticipated. They preached to immense congregations, and distributed several hundred copies of the New Testament.

No foreigner had ever entered Su-chen *undisguised* before, and no Protestant missionary had ever preached the Gospel in its streets and temples openly. But Su-chen was opened there and then. After this event, missionaries went in and out freely, and a great deal of work was done for about two years in the way of preaching and book distribution. Mr. John took the very deepest interest in Su-chen whilst he remained at Shanghai, and was in the habit of visiting it systematically, sometimes alone and sometimes with his family.

The first house ever hired in the city of Su-chen by a Protestant missionary, was hired by Mr. John on the 18th of February, 1859. The building was very small, and by no means convenient for public preaching. But it was the largest and best house which a missionary could procure in Su-chen in those days. Mr. John and his native assistant, Mr. Wang, carried on their public preaching in the temples, and held their devotional meetings in the small hired house. Huen Mian Kwan was a grand preaching place, where they used to have magnificent congregations. In the line of conversion, results were beginning to appear; and though none were actually baptized during this first period of missionary work in Su-chen, there were a few candidates over whom the missionary had reason to rejoice. But the English disaster at the Pei-ho, in the month of June of the same year, followed by a number of other troubles, put an effectual stop to the work in Su-chen for the time.

We must all feel thankful to Mr. Du Bose for his able and interesting articles on Su-chen which have appeared in the *Recorder*. The above lines may be of some use to him, as the historian of Su-chen and its missions. The contrast between the present, as Mr. Du Bose gives it, and the past as given in this letter, is very striking and encouraging. Those were indeed the days of small things, yet they were days of hard toil, earnest purpose, and fervent hopes. In the case of some of us, they were the days of youth, "when all is new and all is lovely." At the distance of thirty and more years the mind will turn back to them, and fondly dwell upon them. Our faith is still strong and unwavering. But it cost us nothing to believe in those days, so bright and hopeful were they. Of course China was to be lifted up, and that right speedily. Was not the lever in *our* hands? Well, Mr. Du Bose shows us that we were not wrong in believing and hoping then. Though many of our early visions have not been realized, there has been a great uplifting. We have abundant reason for thanking God, and taking courage.

ONE OF THE FOUR.



*"Through the Yang-tsz Gorges" and Christian Missions.*

IN justice to those interested in Protestant Missions in China, it is necessary to enter a strong protest against the style of criticism adopted by Mr. Archibald Little in his book "Through the Yang-tsz Gorges." With Mr. Little's individual estimate of Christianity, or with any other of his private opinions, we are in no way concerned. But when he gratuitously undertakes to report upon the results of a great enterprise,—an enterprise in regard to which his attitude is that of a cynical and unfriendly spectator, we at least may claim the right to examine and judge the value of his testimony.

Now, truth, in regard to any matter, can only be discovered by honest, and, in some cases, earnest inquiry. *Si judice, cognosce.* A judgment based on personal tastes, and not delivered as the result of calm, judicial investigation, is sheer impertinence. The extent to which Mr. Archibald Little has investigated the results of Protestant Mission effort in China will be apparent as we proceed. Let it be stated here that Mr. Little seems to believe that "critics are ready made," and that his own election to the rôle is self-evident and sure. We are not of the same opinion. If Mr. Archibald Little is really in possession of those high qualities which we instinctively associate with the trustworthy critic, it follows that the pages of "Through the Yang-tsz Gorges" do their author a gross injustice. As we view things, "A mind well skill'd to find or forge a fault" is not the very best instrument with which a man may elucidate facts concerning any question; and while we are unwilling to assert that Mr. Archibald Little has exercised his admitted genius on the work of "forging" faults in regard to Missions in China, we certainly do feel driven to the conclusion that he has done his best to "find" them. When, for instance, Mr. Little assures his readers that the fanatical leader of the T'ai-p'ing was the "only genuine convert to Christianity;" or when he gravely announces that the business of a particular Bible Agent "is to scatter literal unabridged translations of the Scriptures broadcast over the country," and further that "in I-ch'ang these books are largely used for the manufacture of shoe-soles;" or, once more, when he blandly avers that "no respectable Chinaman would admit a missionary into his home,"—we are profoundly convinced that Mr. Archibald Little was less anxious to magnify truth than eager to deliver a blow that would injure. It occurs to us that Mr. Little might most appropriately have adopted the Byronic lines:—

"Care not for feeling,  
... publish right or wrong"

as a motto for his book. In our opinion, they would have suited admirably, for Mr. Little never allows *sentiment* to interfere with the matter of a sentence. It is nothing to him that the feelings of hundreds of worthy men and women will be outraged by his shallow, callous remarks. He has one, and only one object in writing, and that object can only be achieved as the truth about Missions is either travestied or purposely disregarded. The following choice quotations may be taken as a sample of the "fairness" and "accuracy" to be met with in Mr. Little's pages.

"The China Inland Mission is the most active of all the Protestant Societies in China, and the only one that has followed the example of the Catholics in adopting the native dress." The first clause of this sentence may or may not be true; the second is only true in part, and, as it stands, is likely to convey a very erroneous impression. As every one apart from Mr. Little knows, the members of the C. I. M. do *not*, as a whole, adopt the native dress. "There are few or no genuine converts in China." The statement is as false as it is audacious. A declaration of this kind could only come from a man who is wilfully and violently refusing the plain evidence of his eyes and ears. We read a story the other day which may be repeated here for Mr. Archibald Little's benefit. It is said that a connoisseur in bird-stuffing, who used to criticise other people's bird-stuffing severely, was walking one day with a friend, and they stopped at a window where a gigantic owl was being exhibited. "You see," said the man to his friend, "there is a magnificent bird utterly ruined by unskilful stuffing. Notice the mounting; execrable, isn't it? No living fowl ever roosted in that position. And the eyes are fully a third larger than any owl ever possessed." At this moment the "stuffed" bird raised one foot and solemnly blinked at his critic, who said very little more about stuffed birds that afternoon! The story has a moral for Mr. Archibald Little. We shall offer him no assistance in his endeavours to find it out.

But to continue. "It is practically impossible to convert a Chinaman to Christianity." We submit that Mr. Little knows nothing whatever of the possibilities or impossibilities involved in the operation. "Few foreigners in China ever employ a Christian." So much the worse for the foreigners. But the case has another aspect. Is Mr. Little aware that the uniform advice of missionaries to converts in certain important localities is against their even applying for employment in foreign business houses? Mr. Little's extensive knowledge of that class known as "foreigners in China" will doubtless assist him to discover a potent reason for the said advice.

But we have neither the time nor the inclination to follow Mr. Little further in his wanderings. The foregoing extracts are sufficient to show the kind of critic we have in the author of "Through the Yang-tsz Gorges." In conclusion, let it be understood that missionaries have no aversion to fair criticism. Their work is not done in a corner, and it may safely be said of themselves that, as a class, they are willing to profit by the advice and experience of all honest men. But what they deprecate,—what they have a right to condemn, is that flippant, ignorant criticism,—that miserable practice of gibing and sneering so prevalent in the journals of travellers, and which, in certain quarters, passes as the weighty and unassailable testimony of competent and reliable observers. Against this we here and now enter a strong protest. We gladly admit that Mr. Archibald Little has written many interesting pages; but it is also our duty to chronicle the fact that he seldom touches the subject of Christianity in China without showing that he is a prejudiced writer and the victim of specious delusions which candid examination alone can dispel.

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## Correspondence.

### MISSIONARY VALUE OF BOOKS.

DEAR SIR:—In an address given in Glasgow at a meeting in connection with the National Bible Society of Scotland, Wm. Archibald, of Hankow, is reported to have said,

"I believe if our 33,000 converts were asked, man by man, it would be found that *the greater part of these converts were first interested in Christianity through the possession of a Book.*" (The italics are from the Report.)

This represents an experience so very different from ours here that I would like to know what is the state of the case in different parts of China. In connection with our Mission here in South Formosa, during the last twenty years, books, tracts, and leaflets have been distributed by tens of thousands. Yet

of our present 1,300 members neither my colleague, Mr. Thow, nor myself can think of *one* who was first interested in Christianity through the possession of a book. One (now dead) was, I believe, brought to Christianity in this way; and one or two still alive would probably say they found books helpful when their interest had been aroused through hearing the truth preached. But of result further than this I know none.

It may be that ours is rather an extreme case, as more than half our converts are from among the aborigines, of whom very few can read. But the tract distribution has been mostly among the Chinese portion of the population, and I imagine, as regards reading, the Chinese here do not differ very much from the Chinese on the



mainland opposite. If each missionary, however, would speak for his own field, we would get more definite information.

Yours truly,

THOMAS BARCLAY.

TAIWANFOO, FORMOSA,  
31st July, 1888.

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ANNUAL MEETING OF THE SHANSE  
MISSION OF THE AMERICAN BOARD.

THE American Board Shanse Mission held its sixth annual meeting in T'ai-ku, June 3rd to 7th, all the members of the mission being present. The past year has been the most encouraging, in some respects, in the history of the mission.

Five have received baptism during the year, and others are now under instruction and will receive that ordinance this coming winter.

These first converts in the mission mark an epoch in its history and give hope and encouragement for the future. The attendance upon the Sunday services has been fair in both stations; and during tours, in various parts of the plain, books have been sold and the gospel preached to a large number of people. One of the most striking facts in the opening of the work here is the number of calls received from the women, and the invitations to visit them in their homes. The opportunities for work among them are unlimited, and the mission is greatly in need of single ladies, who, unencumbered with family cares, may devote their time and attention to this branch of the work.

The missionaries have been requested to open a school for boys both in Li Man-chuang and T'ai-

ku city, and will probably do so during the year.

Desirable property has been purchased, in both stations, at reasonable rates, and this gives us a place among the people which we have not hitherto had, and a greater show of permanence to our work.

Dr. Osborne, who came to our mission last October, has made a good beginning in the medical work, performing very successfully some operations in surgery, and saving twenty-five or more cases of attempted suicide by taking opium. At present, on clinic days the average attendance is from forty to fifty and gradually increasing.

An opium refuge has been successfully opened in T'ai-ku and another will be opened at Fen-chou Fu in the early fall.

On the whole we are encouraged by the results of the past year. Our work is assuming definite shape; the missionaries are becoming better acquainted with the people; many people have a fair knowledge, and some a saving knowledge, of the truth; there is a decidedly growing friendliness on the part of the Chinese of all classes, and we believe that the time for a large ingathering is not far in the future.

For this we earnestly seek God's blessing and ask your prayers.

FRANCIS M. PRICE,  
Secretary.

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SWATOW COLLOQUIAL VERSION  
OF GENESIS.

DEAR SIR:—In the June number of the *Recorder* the author of the article "The New Testament in Chinese" (p. 257) goes rather needlessly out of his way to make

a severe remark on a "Swatow colloquial version" [of Genesis], which he does not specify.

It so happens that the English Presbyterian Mission here has recently translated and printed for the British and Foreign Bible Society a version of Genesis in the Romanized Swatow vernacular. Will you allow me in a word to say that this is *not* the version complained of by your contributor "H." In the Romanized version the use of different names of God has been most carefully preserved; and I should be very sorry if any of the friends of the British and Foreign Bible Society were led by "H.'s" remark to suppose that a version published by their aid was disfigured by careless treatment of so important a matter.

I am, Dear Sir,

Yours very truly,

JOHN E. GIBSON.

#### MISSIONARY CONFERENCES.

DEAR SIR:—In the course of a review of the recent Missionary Congress in London, a review full of warm sympathy and hearty appreciation of what was done and said at the Congress, I yet meet with these two most significant sentences, "It cannot be said that any new suggestions, methods, or ideas are the result, at least to the experienced members."

"As a Congress of experts, collected to arrive at approximate agreement on certain moot subjects, this Congress was an entire failure."

I recommend these sentences to those of your readers who have ad-

vocated the summoning of a general Conference for all China in 1890.

I shall be much surprised if these sentences will not do service a second time, to describe the results of the projected Shanghai Congress. The pleasure of meeting with old friends and of making new friendships, the opportunity for eloquence or the reverse, the reading of papers terse or prolix, racy or dry, the interchange of ideas,—all these may be attained and enjoyed, without one *practical* result; and surely in the very thick of the fight, as we suppose ourselves to be, nothing but practical and permanent good can compensate for the well-nigh vast expenditure of time, money, and labour which the Conference will demand.

I remain, dear Sir,

Yours faithfully,

A. DISSENTIENT LIBERAL.

#### A RECENT VISIT TO THE VICEROY'S COLLEGE, CANTON.

OF the six colleges in Canton the above is on much the grandest scale. Situated to the north-west of the city, at the time we visited it a constant stream, on a similar errand, was pouring out of the West gate and a like crowd returning. Old and young, with many women among them, filled the spacious grounds and buildings. The doors will be closed to at least ordinary visitors after the opening of the College, so this will probably account for the great crowds now.

This Kwong Nga Shū Ūn (廣雅書院) has for President a Canton man, a Hanlin we believe, Leung Ting Fun (梁鼎芬). The land,

according to the Canton *Kwong Po*, cost 12,000 taels, and the buildings, including the preparation of the ground, 150,000 taels. It is said some 4,000 men were employed at first, so that, between this and the extensive Mint buildings in process of erection, it was difficult to procure masons at Canton. The doors are expected to be opened to the pupils in the sixth moon.

The Library building is probably the finest, largely of glass, with fine teak wood columns.

On the second floor are the alcoves for the books. Rows of solid boxes about a foot square will contain the volumes.

The reception and other apartments are likewise very substantial, while there are also "ch'a t'engs," "summer houses," artistic bridges, &c., beside the long rows of dormitories ranged on each side of the

grounds—200 suites of two rooms each. Kwang-tung's quota of 100 graduates is already made up, while Kwang-sai, it is said, is only able to furnish eighty-seven.

Each scholar receives five taels monthly; and beside this those from the remoter districts get three, two, and one tael, according to distance, for travelling expenses. Yet in all this we see little, if any, advance towards Western civilization and Christianity; indeed, good authority says the interest manifested by many prominent literary men of Kwang-tung Province in the Canton Christian College was the incentive to the establishment of this institution as a means of drawing away that influence.

I enclose several photographs of the college taken at the time of our visit.

J. C. T.

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## Editorial Notes and Missionary News.

### OUR MISSIONARY CONFERENCE.

IN view of the proposed Conference of Missionaries in China, to be held in 1890, many thoughts press for consideration. As such Conferences do not always, perhaps never, attain to the full ideal as to what they ought to be, the more care should be given to the subject, that the best results attainable under the circumstances may be secured.

One of the first and most important suggestions is, that much prayer be made regarding it. The Master himself must be invited, and the hearts of all must be prepared to meet him, or all will be a failure.

We know that the subject is already remembered in missionary circles, and it will, we doubt not, be more and more presented at the Throne of Grace as the time approaches. It is more important that the Conference should be a time of spiritual refreshment than that it minister to social and intellectual invigoration; and the preponderance of the spiritual element need not interfere with sociality or intellectuality.

In the selection of topics for discussion it is to be hoped that attention will be given to the subjects that most need attention. There are a few things on which



we are so settled in different convictions that, as is the practice in all such Conferences, they had better not be discussed—matters pertaining mainly to denominational organization. On the other hand there are many subjects on which we are so thoroughly agreed that there is little profit in again thrashing for grain. But there is a considerable number of topics on which we are all ready for light, on which our minds are not so made up but that we will gladly be influenced, and it is in the discussion of these that the usefulness of the Conference will mainly depend. These pertain largely to Missionary Policy, and to the adjustment of the various efforts of our different missions to the attainment of the one desired result—the Christianization of China. Much discretion will be needed to prevent the preponderant influence of any one school of missionary thought, but wisdom and brotherly love will guide in avoiding such an error.

It is to be hoped that while there shall be a wide range of subjects provided, there shall not be too many subjects. In almost every such assembly the tendency seems to be to attempt too much, and to therefore fail of what might have been secured. A carefully prepared paper of moderate length is a good introduction, and then ample time should be given for its discussion, which may be the most profitable part, but which is often too much abridged.

We trust that the great increase of the number of female missionaries will make it evident that they must have as large a part in the Conference as their modesty will

permit. The time seems to us passed when all that they may be invited to do shall be to prepare papers on a few topics—papers to be less effectively read by some brother than they would have been by the authors. The voice of some of our lady missionaries of world-wide fame and influence, whose powers exceed that of many a man, should not be stifled in our coming Conference. We can safely follow the example of the India Conferences and of the late so-called Centennial Conference in London.

We shall, of course, have occasion to return to this general subject again and again. The above are simply preliminary suggestions.

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THE English Presbyterian Committee on foreign missions have appointed Dr. Gavin Russell as a Medical Missionary to Formosa, and Rev. Mr. McLagan as Missionary to Swatow.

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THE Rev. Sia Sek Ong, Delegate from Foochow to the late Methodist General Conference at New York, has received the title of Doctor of Divinity from the Ohio Wesleyan University.

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WE learn from himself that the Rev. S. L. Baldwin, D.D., has been elected Recording Secretary of the Missionary Society of the Methodist Episcopal Church, and that his address will hereafter be 805 Broadway, New York city.

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It gives us pleasure to note that the Rev. Calvin W. Mateer, D.D., has received the honorary degree of

Doctor of Laws from the University of Wooster, Ohio, the third LL.D., so far as we know, among the Protestant Missionaries of China.

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UNDER date of July 5th, the Rev. E. T. Doane writes from Ponape, of the Caroline Islands, reporting peace and quiet under the judicious management of the new Spanish authorities.

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THE following from Rev. Paul D. Bergen, of Chi-nan Fu, is dated July 2nd:—All quiet here. Hard to get any news as to the progress of the insurrection in Ts'au-chow Fu district. Appearances are, however, that it will not develope into alarming proportions, although this whole region has been very much disturbed over it, and all the village walls have been built, and great numbers of people have moved to what they imagine to be more secure locations.

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THE ladies of the Woman's Christian Temperance Union, Bangkok, Siam, have opened in that city a Free Reading Room, Sailors' Rest, and Refreshment Room, and have ordered a supply of Bibles from the agency of the American Bible Society at Shanghai.

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MR. J. Haffenden, Agent for the B. and F. Bible Society for Malaysia, has returned from his very successful visit to the home land, having secured five young men as colporteurs—one for Singapore, two for the Malay Peninsula, and two for the Archipelago.

By a letter from the Rev. E. P. Dunlap, of Petchaburi, Siam, we learn that he has been taking a much needed vacation by visiting Java, and recuperating at the Sanatorium of Sindanglaya, 3600 feet above Batavia, where in the middle of July the temperature at 6 a.m. was 60°, at noon 74°, and at 6 p.m. 65°. He reports that fever and mosquitoes are unknown there, and that life is delightful and bracing.

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OUR attention has been called by Ven. Archdeacon Moule to the fact that in our note in the August *Recorder* on "The National Conversion of China," we misspelled the name of R. Bosworth Smith, whom we quoted. Instead of being surprised that he thinks clearly on missionary topics, having known him from his childhood, the Archdeacon says, "I should have been much surprised had he spoken less loyally and less clearly on the great religion. Latterly his tone has been firmer and clearer in each successive utterance." And we may add that he has certainly done good service in correcting the vagaries of Canon Taylor's recent statement regarding Islamism, based largely on careless and partial reproductions of what were at their best rather latitudinarian statements and positions from Professor Smith's volume published in 1873 on "Mohammed and Mohammedanism."

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A PAMPHLET of 18 pages has been kindly sent us entitled "Fuhkien Mission, C. M. S., China, 1887," which has been issued "in the hope that the many friends of this

mission, both at home and in China, may be stirred up to pray and work more earnestly for the spread of Christ's kingdom in this land."

The work of the Fuhkien mission of the C. M. S. is carried on in five Prefectures of the province, viz., Foochow, Fuh Ning, Hing Hwa, Kiong Ning and Yong Ping. The largest numbers of Christians are in the counties of the Foochow Prefecture. The work is carried on by native agents directed and superintended by the European missionaries, assisted by Native Church Councils and Church Committees, and gives promise of stability and progress in every department. At Foochow there is a College for the training and preparation of native agents, and a Boys' Boarding School; also a Girls' Boarding School under the charge of Miss J. Bushell, and a Training Home for Bible Women.

THE Catalogue of the Society for the Diffusion of Christian and General Knowledge among the Chinese is attractively gotten up. It first gives the publications of the Society, then of Various Authors, the School and Text Book Series Committee, the Christian Vernacular Education Society for India, then English Work, including Bibles in various languages.

THE Rev. Mr. Leyenberger writes from Weihien, Shantung, under date of August 20th:—We have been having great rains and floods here. A small stream running through the city of Weihien rose in the night and swept away houses along the banks, and over a hundred people were drowned.

If the time for synod had not been changed we could not have attended. The country is flooded everywhere, and no traveling can be done.

#### PUBLISHER'S NOTICE

IN the November No. of the *Recorder* we hope to present our

subscribers with a cabinet photo. of the late Dr. Yates, by Messrs. Olsen and Salzwedel, of Shanghai. Those desiring extra copies will please notify us at once, stating the number desired. Price for extra copies, 50 cents each.

### Gleanings from Home Papers.

A CORRESPONDENT of the *New York Independent* from London speaks of the Rev. Mr. Swainson, of Amoy, as having made a "powerful speech" at the great Missionary Conference, and as having "carried the large audience with him in his masterly array of facts and pleadings for the evangelization of the 'Celestial Empire.' China never seemed so large and important as a mission land as it did under the lenses of this grand review." A less satisfactory item, found in a very appreciative article by Sir William Hunter in the *Nineteenth Century* for July, gives the reason of Dr. Legge's not taking part in the Conference, which we cannot but think was much to be regretted. It says:—

"He holds that as long as Christianity presents itself infected with the bitter internal animosities of the Christian sects, and associated with the habits of drunkenness and the social evil conspicuous among Christian nations, it will not do its work, because it does not deserve to do its work, in the non-christian world. When Professor Legge was asked to take part in the Centennial Conference, he explained that he would have to clearly put forward his convictions, with the result that he did not take part in it at all. It may be that some of the ground which he would have occupied lay beyond its scope, and could not be satisfactorily dealt with by it. But incidents like these, although perhaps isolated ones, tend to weaken the authority of such an assembly and to create a suspicion among fair-minded men that they have not been placed in full possession of the facts."